and have the special right to wear white khalats. The number of pilgrims to Mecca is relatively small in Turkestan as a result of the great distance and the difficulty of communications. Usually these pilgrims make their way across Afghanistan and India, and they usually need one or two years for the journey, during which time a large number of them perish either from cholera or other diseases, or as a result of hardships and privations and attacks by robbers. In more recent times, those in more recent times, those in better circumstances choose a more convenient route across Russia and via the Black Sea and the Mediterranean.

/199/ The alleged descendants of Mohammed, who likewise enjoy a favored position, are designated in Turkestan as 'hodjas'. These are rather numerous, intermarry whenever possible, and therefore constitute a kind of spiritual aristocracy. /Figure 70, p. 40a. Caption: The Gur-Emir mosque with the grave of Tamerlane in Samarkand./ One finds the jodjas in /200/ all possible positions in life, as mullahs (Figure 81, p. 225, p. 59a), tradespeople, craftsmen and peasants. They are probably in reality the descendants of the Arabic conquerors.

In addition to the fortuitous gifts bestowed by the believers upon the duvanas, ishans and other religious parasites, their support is also sought through a large number of pious institutions, designated as 'wakf'. By wakf is meant in Moslem countries, all property in mortmain which has been established partly by God-fearing princes, partly by wealthy private individuals for the support of mosques, medreses, cloisters, baths, leper houses, wells, and for poor scholars and students and the like. /Figure 71, p. 40b. Caption: The Hasret mosque in the town of Turkestan./ The wakf property consists partly of landed property, partly of buildings, bazaar booths, caravansaries, mills, etc., and it is managed by special officials, the 'mutevals', who are in charge of the expenditure of the income from the various institutions in accordance with the will of the founder. The wakf institutions are exempt from all taxes and tributes. When one reflects that, in Turkestan, aside from the constant occasional payments to the duvanas, ishans, and mullahs, a third of the entire land property and national wealth has fallen to the wakf, then one can /201/ easily calculate how great a percentage of the entire population is made up of mullahs, duvanas and ishans, living exclusively at the expense of the working classes, who alone must defray all the state expenditures in addition to this.

741 In the Russian dominions of Central Asia the management of the wakf possessions has been taken over by the Russian authorities, but they use the income in the traditional manner for religious purposes. /Figure 72, p. 41a. Caption: Maxim mosque in Tashkent./

771 788 In spite of the willingness which the Central Asian Moslems disclose everywhere to make sacrifices for religious ends, their religiosity really lies only in externals; in the giving of alms, and in the strictest possible observance of all the other external religious practices prescribed by the Koran, exactly as it once was with the Jewish Pharisees. They perform their endless ablutions precisely before each prayer, before each prayer, before and after every meal, after every natural function of the body, if necessary even in the middle of the street, and I have never seen a Moslem omit his morning or evening prayer. Even on a journey in the worst weather and the most terrible mud they kneel in the middle of the road and say their prayer at sunrise /202/ and sunset without taking any notice of anything. Even when they are in the midst of the most heated battle, when the hour of prayer is proclaimed they cease hostilities at once, only to start up again with renewed strength after the prayers are over. But at the same time, this is all there is to it. They consider it completely irrelevant that along with this they allow themselves every kind of betrayal and cheating of their fellowman, especially if he is of another faith or a Kafir, and indulge in secret in the most wicked vices and debauchery as long as the decorum is maintained and nothing is brought out into the open.

796 The Moslems have no regularly recurring holidays like our Sundays. They have only three great festivals a year, each of which is celebrated for several days; otherwise, however, every day is like any other. Only on Fridays the men gather in the morning at the mosque for the group prayer, but afterwards they go about their work and their business as on every other weekday.

368 576 The mosques are not regarded as houses of God, as they are by the Christians, but are no more than places of assembly. Therefore the Moslems do not find it strange to have their mosques visited by non-believers. On my journeys in Bukhara, which is very orthodox, mosques were assigned to me as the preferred place for me to live in during the length of my stay, if no better place were forthcoming. Also the fact that the Moslems remove their shoes before entering a mosque has no religious basis, but is based on the universal custom, conditioned by the regard for cleanliness, of removing the outer foot-